REPORT

TO THE

ASSEMBLY

ON

THE

COMMON

CHRISTIAN

RESPONSIBILITY

TOWARD

AREAS

OF

# RAPID SOCIAL CHANGE

A STUDY OF THE

WORLD COUNCIL OF CHURCHES

1955-1961

# PREFACE

The first progress report on the World Council's study of the Common Christian Responsibility Toward Areas of Rapid Social Change was issued in August 1958, and covered the period 1955-58. This report, written primarily for the use of the Committee on Church and Society of the Third Assembly of the World Council of Churches, is a report on the period 1955-1961, and necessarily includes much of the material in the earlier report, and brings it up to date.

No report on the World Council's concern for rapid social change can be a final one; having launched the study of the social situation of the countries of Africa, Asia and Latin America. This is primarily a report of the way in which the programme has been executed and the methods used. An evaluation of the results of the programme will be presented by the staff at New Delhi.

Geneva, October 1961

Paul Abrecht,
Executive Secretary
Department on Church and
Society.

# PART I

## ORIGIN AND DEVELOPMENT OF THE STUDY

### 1. Beginnings

The World Council's study of rapid social change was launched officially by the Central Committee, meeting at Davos, Switzerland, in August 1955, after it received the report of the Working Committee of the Department on Church and Society on the need for a study on this subject. The inspiration for such a study had developed at the Evanston Assembly of the World Council of Churches where it was pointed out that the extraordinary development of society in Africa, Asia and Latin America demanded more attention from the churches. The Report of Section III of the Evanston Assembly described these developments and the responsibility of the Church as follows:

"The peoples of these countries (Asia, Africa and some parts of Latin America) have awakened to a new sense of fundamental human rights and justice and they are in revolt against enslaving political, economic, religious and social conditions. There is also the pressure to achieve changes rapidly.... In such circumstances the Church has the duty to point the way to responsible society and herself to follow it".

The words areas of rapid social change were preferred to the terminology of Evanston which spoke of "the economically under-developed countries"; the change was made to emphasize that "we are concerned with a dynamic process already going on".

### 2. Issues for Study

Immediately after the Assembly, reactions, suggestions and comments on the topics for study were obtained by means of a questionnaire circulated to two hundred Church leaders and other persons concerned with these issues. The questionnaire asked for Christian thinking in relation to seven specific problems: 1) poverty; 2) the changing pattern of community; 3) rural development; 4) industrial development; 5) the development of political institutions promoting fundamental social justice and freedom; 6) population pressure; 7) the impact of the West.

Replies to this questionnaire provided useful information on what the churches were already doing and revealed the desire of Christian groups in Africa, Asia and Latin America to share in World Council thinking on these issues.

A First Statement on the Common Christian Responsibility Toward Areas of Rapid Social Change, together with a plan of action outlined by the Working Committee, was prepared by the Working Committee of the Department on Church and Society in 1955 on the basis of these preliminary enquiries. This brief eight page statement recommended "four main fields of study and action by the W.C.C. and by all churches and Christians":

a. Responsible citizenship
b. Village and rural life
c. Social problems of rapid urbanization and industrialization
d. The impact of foreign enterprise and international assistance

The Working Committee did not exclude consideration of other issues such as "the changing status of women, new parent-child relations, educational progress, the increased mobility of labour.... the pressures of growing population and ... racial tensions." But insofar as they have been studied these topics have been considered in relation to the four main concerns listed above. This plan of study was circulated to our member churches and to many individuals and groups interested in these questions.

The fourfold division of the study was altered only slightly in its subsequent development. A fuller 39 page Second Statement of the specific issues under these four categories was prepared at an enlarged meeting of the Working Committee at Herrenalb, Germany, in July 1956, and published in October 1956. 10,000 copies of the first and second statement have been distributed in English. In addition, it has been translated, and published in whole or in part in German, French, Spanish, Japanese and Arabic. Both the first and second statement made it clear that the World Council of Churches was not interested in duplicating the voluminous technical study of changing economic and social life, but in examining the ethical and spiritual issues which were underlying and involved in a definition of Christian responsibility.

## 3. The Direction of the Programme

This project of the Division of Studies has been under the supervision of the Working Committee of the Department on Church and Society. To help administer such a specialized and comprehensive programme, a number of consultants, theologians and laymen, experts on the subject of rapid social change, were invited to share in the meetings of the Committee. (A list of these consultants will be found in Appendix I.) The enlarged Working Committee met in 1956 and 1958 to review the progress of the work and to make plans for the future.

The following staff were assigned to the project:

Mr. Paul Abrecht, Executive Secretary of the Department on Church and Society.

Mr. Daisuke Kitagawa, Special Assistant in the Department on Church and Society for the Rapid Social Change Study.

Mr. M. M. Thomas, Asia Staff Consultant (India).

Dr. John Karefa-Smart, Africa Staff Consultant (Sierra Leone), June 1, 1956, to May 1, 1957

Dr. W.A. Visser't Hooft, the General Secretary of the World Council and Dr. Robert S. Bilheimer, Associate General Secretary and Director of the Division of Studies have also given much time and attention to the organization and development of the study.

The leadership of Professor Egbert de Vries of Holland, the chairman of the Working Committee of the Department on Church and Society, has been invaluable. He advised the staff on the development of the programme, and he made visits to Brazil, Japan, and South Africa to stimulate the work in these countries. He and Mr. Denys Munby, the vice-chairman of the Working Committee, met twice yearly with the staff for consultation on the progress of the work. Short term workers were recruited and assigned to projects in Africa and Latin America. These are mentioned in the reports on specific regions.

In view of the implications of the study for other areas of World Council programme, a Staff Working Group representing the different divisions and departments was formed in Geneva to give advice and guidance on the programme.

4. The Structure of the Study

The study proceeded on three levels: international, regional and national.

a. The International Programme. This entailed planning the overall development and strategy, the initiation of regional and national study projects, and the coordination and support of these projects by recruiting special advisors, by regular visitation and publication. An international study conference on rapid social change was held in July 1959 (Thessalonica), to compare and evaluate the findings of the national and regional programmes, indicate the further responsibility of the World Council and its member churches in this area, and, to call attention to the moral responsibilities of peoples, governments, and world agencies in supporting programmes of social and economic development. 150 Christian laymen and theologians attended this international study conference.

The international programme has been completed with the publication of two volumes, the first by Professor de Vries, on Man in Rapid Social Change and the second by Paul Abrecht, The Churches and Rapid Social Change, (published in the U.S.A. by Doubleday and Co. and in the United Kingdom by the SCM Press, December 1961)

These two books attempt to summarize the results of the World Council study and also to provide an interpretation of the problem now confronting Christian thinking and action in this field.

In addition to these two "official" volumes the study has stimulated research and writing by individual Christian scholars. Two examples are:

Denys L. Munby, "God and the Rich Society", Oxford, 1961
A. M. Thunberg, "Kontinente im Aufbruch", Vandenhoeck & Ruprecht, Göttingen. (This is a German translation of her book in Swedish)

b. The National Programme

(i) Areas of Rapid Social Change Chosen for Study: It has been emphasized from the beginning that this work had to be undertaken in cooperation with the churches in particular areas of rapid social change. The limits of resources and the experimental character of the project made it necessary to

restrict the number of areas in which the study could be carried on with direct World Council staff and financial support.

The final selection of areas was preceded by consultation with many church leaders and in consideration of the religious, social, and economic factors involved in arriving at a representative sample of areas of change. The degree to which the Christian Church was already at work in particular areas and interested in participating in an ecumenical study on these problems had also to be taken into consideration. The final list of countries or territories selected for study projects are:

Asia: India, Indonesia and Japan.

Africa: Liberia, Ghana, Cameroon, Copperbelt of Northern Rhodesia, Kenya, Nigeria and the Union of South Africa.

Middle East: Egypt and Lebanon.

Latin America: Brazil and the River Plate area.

In addition to these projects, interested churches or Christian Councils in many other areas organised study programmes on specific rapid social change themes, and have been in constant touch with us. These include: the Philippines, Malaya, Ceylon, Pakistan, and many other areas.

A full report on the work undertaken in these areas will be found in later sections of this report.

(ii) Programme in Western Countries: Rapid social change in Asia, Africa and Latin America affects and is very much affected by economic and social policies in the West. The Second Statement declared: "The Christian concern with social change must be seen as a unity. While the main subject of study has been the fundamental changes in the non-Western world, the Western countries have been involved in view of their impact upon and contribution to the situation of rapid social change in Asia, Africa, and Latin America. The result of the study in reawakening the concern of the Western churches is reported in a later section of the report.

c. The Regional Programme. To coordinate the programme on the different continents and to strengthen local and regional initiative, the exchange of information and help on the regional level has been encouraged. This has been done chiefly through regional conferences. The following meetings have been held:

Asian Christian Study Conference, on The Social Goals of the New Asia. (Siantar, Indonesia, May 1957) sponsored by the N.C.C. of Indonesia in cooperation with the W.C.C.

East Asia Christian Conference Assembly discussion on the Witness of the Churches Amidst Social Change in Asia. (Kuala Lumpur, Malaya, June 1957) sponsored by the EACC with the cooperation of the W.C.C.

First Latin American Evangelical Consultation on Problems of Church and Society. (Huampani, Peru, July 1961), sponsored by the N.C.C's of Brazil, Argentina, and Uruguay in cooperation with the Department on Church and Society of the W.C.C.

The All-Africa Church Conference at Ibadan in January 1958 provided an opportunity for limited regional consultation between leaders of the national study projects in Africa, but it has not yet been possible to hold a large scale regional meeting on social questions in Africa. It is hoped that such a meeting may take place in connection with the second All-Africa Church Conference proposed for May, 1963.

5. Finances

The study has been financed as a "project", outside the budget of the World Council of Churches and of the Department on Church and Society, as authorized by the Executive Committee. Expenses have been authorized only insofar as money was definitely available.

The expenditures for the study as supervised and approved by the Working Committee of the Department on Church and Society total $132,000. This has been divided into two parts:

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| expenses of international organization (staff, publications, travel, international meeting, etc.) | $60,000 |
| grants to specific countries or regions | 62,000 |

Contributions to the budget of the study have been as follows:

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| Mr. John D. Rockefeller, Jr. | $100,000 |
| Disciples of Christ | 11,000 |
| Division of Inter-church Aid | 5,000 |
| Private Gifts | 1,000 |

In addition, three special, designated gifts for particular studies have been received:

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| from the Phelps Stokes Fund, (for the studies in Liberia and Northern Rhodesia) | $25,000 |
| from the British Council of Churches' Interchurch Aid and Refugee Service and the Christian Council of Kenya, the salary and other expenses connected with the work of Mrs. Marion Forrester in the Kenya study programme | |
| from the General Board of the Church of the Brethren (USA) | $15,000 |

A great number of churches in Asia, Africa, and Latin America, and many churches in the West through their Boards of Missions have supported the study financially by contributing to particular meetings or by sending participants.

The actual fund for the study has therefore amounted to $162,000 while the total contributed, directly and indirectly, is estimated at over $180,000. This is indicative of the interest which the project has aroused.

It is a pleasure to express our gratitude for the generous support which the study has received.

6. Publications

The staff has given much time to the production of relevant and significant documents on the issues of rapid social change. Publications for the study include:

a. Project Papers. This is the title of a series of documents and research papers on rapid social change which have been published for circulation to interested persons. Eighteen of these special study papers have been issued thus far. (For a complete list of titles and authors see Appendix II.) This material, while intended primarily for those persons directly participating in the study programme in specific areas, has attracted much wider attention. Five hundred copies of each of the papers were regularly distributed. In addition, because of the growing demand for these study documents by church agencies and mission boards, reprints have been required and a total of more than 15,000 copies have been issued thus far in the study.

b. A booklet entitled Statements of the World Council of Churches on Social Questions. The rapid social change study aroused a new interest in ecumenical social thinking, and led to the publication of this collection of the official statements of the World Council on social questions.

c. Background Information. This mimeographed bulletin, issued three times a year by the Department on Church and Society, with a circulation of about 2,000, has been increasingly used to highlight current issues in the rapid social change study.

In addition to these W.C.C. publications several regional bulletins have appeared as a result of the awakened interest in problems of changing society.

a. Church and Society, Bulletin of the E.A.C.C. Committee on Church and Society, edited by Mr. M.M. Thomas. It is distributed throughout Asia. It was begun in 1960 and provides information on Christian social study and action for Asian churches.

b. Bulletin in Spanish on Rapid Social Change. The first number of a Spanish bulletin on church and society (Iglesia y Sociedad) was published in August 1958 for readers in Latin America under the auspices of the Latin American Friends of the World Council, in cooperation with the WCC Department on Church and Society. It is now published by the new Latin American Evangelical Junta on Church and Society. It is mimeographed and published twice a year.

7. Relations with other World Council Studies and Activities

There has been a close relationship between this study and other phases of the World Council's programme. We have needed the help of other departments in dealing with particular segments of our programme and there is hardly a department or division which has not participated in the planning and execution of the study. The following is a brief statement of the interlocking association with other World Council agencies which has developed during these three years.

a. Department of Missionary Studies. We have consulted together frequently, especially on the relation between the rapid social change study and the I.M.C. study on the Life and Growth of the Younger Churches.

b. Commission of the Churches on International Affairs. There has been frequent consultation with the CCIA on problems of technical assistance and economic aid, and the CCIA contributed substantially to our programme, especially in the early stages.

c. Division of Inter-Church Aid. In developing its service programme in Asia and Africa, this division has sought to relate its plans to the outcome of the rapid social change study.

d. Department on the Cooperation of Men and Women in Church and Society. The changing status of women and formation of new patterns of family life has been one of the important sub-themes of the study, and to secure help in thinking through these problems we have relied heavily on the experience and the current programme of the Department on Cooperation of Men and Women in Church and Society.

e. Department on the Laity and Youth. We have seen in the study the need for a new understanding of the role of the laity and we are working closely with these "laity" departments in defining this need.

The Department on Evangelism and the Ecumenical Institute has also shared in our work.

8. Relations with other Ecumenical Agencies.

The rapid social change study has also led to new contacts between the World Council and other ecumenical agencies, especially the International Missionary Council, members of the IMC staff have helped to introduce the study to Christian Councils and mission groups in Asia, Africa and Latin America; the World Alliance of YMCA's, which has made extensive use of the results of rapid social change; the World Student Christian Federation whose five-year programme of teaching and study (1958-63) on the theme, "The Life and Mission of the Church" has included a consideration of "The Church and its Mission in a Time of Rapid Social Change"; and the World Council of Christian Education and Sunday School Association, whose World Institute on Christian Education held in Japan, July 1958, had as one of four issues, "Christian Education Facing a World of Rapid and Bewildering Change".

# PART II

## THE STUDY IN ASIA

### A. General

Three countries - India, Indonesia, and Japan - were proposed for national projects, and plans for a study programme were worked out in cooperation with the churches in these countries. At the same time churches in other Asian countries were invited to participate by making use of literature and staff visits. In this way Malaya, Burma, Pakistan, Ceylon, and the Philippines have had close contact with the programme.

### 1. Asian Staff Consultant

To help coordinate these projects in East Asia, Mr. M.M. Thomas, the director of the study in India, has also served part-time as the World Council's Asian staff consultant. He began his work in September 1955, and continued until May 1, 1959. In 1960 he was appointed part-time staff member of the East Asian Christian Conference, for the E.A.C.C. Committee on Religion and Society.

### 2. Regional Programme

It was fortuitous for our study that the churches of East Asia had begun in 1955 to make plans for closer ties among themselves. A meeting of the leaders of the Asian churches and the world ecumenical bodies held at Prapat, Sumatra in March 1957 provided an opportunity for a study conference on problems of social change.

The theme of the Consultation was "The Social Goals of New Asia", and it met at Nommensen University, Pematang, Siantar, March 12-16, 1957, with thirty participants representing eight Asian countries. Dr. A.M. Tambunan, formerly vice-president of the Indonesian parliament chaired the meetings, and Miss A.L. Franz of Indonesia and Mr. M.M. Thomas of India were co-secretaries. The findings of the consultation have been published under the title: The Social Goals of New Asia: Report of the Asian Christian Study Conference (1957, 39 pp)

The findings of the East Asian Christian Conference formed at Prapat in 1957 pointed to the need for study of rapid social change; and the first Assembly of the E.A.C.C. held in Kuala Lumpur, May 1959, included a Commission on the subject "The Witness of the Churches Amidst Social Change in East Asia". Their statement to the Assembly has been circulated to the churches in Asia as a study document for the East Asia Christian Conference.

The East Asia Christian Conference has since sponsored three conferences on New Forms of Christian Service (India, Japan and Philippines) as a follow-up to the Kuala Lumpur report.

Study of social questions is now fully a part of the ongoing programme of the East Asia Christian Conference.

B. India

1. Introduction

India has made an outstanding contribution to ecumenical thinking about the Christian responsibility for rapid social change.

Previous ecumenical conferences on social questions in East Asia (Bangkok 1949 and Lucknow 1952) and the work within India of such ecumenical study centres as the Christian Institute for the Study of Society and the Committee for Literature on Social Concerns had aroused the churches to an interest in study and action on social questions. For these groups the W.C.C. study suggested new lines of work which they immediately grasped.

Plans for an Indian programme were made at the ecumenical study conference on "A Socialistic Pattern of Society", held in Bombay, January 3-6, 1956. The recommendations of this Conference led to a four year study programme on the Christian concern for the political and social life of the nation, undertaken by the Ecumenical Study Commission of the National Christian Council, with Mr. M.M. Thomas as part-time executive secretary. In October 1957 the Christian Institute for the Study of Society, the Committee for Literature on Social Concerns, and the Research and Training Centre for Hinduism were organizationally integrated to form the reorganized Christian Institute for the Study of Religion and Society, thus unifying the study and research of the church in India in the interdependent fields of religion and society. (Dr. P.D. Devandandan is the director and Mr. M. M. Thomas the associate director of the Institute.)

2. Indian Study Conferences on Social Change

The following study conferences and consultations have taken place in India as part of the rapid social change programme.

The Pattern of Rural Community Development, September 25-30, 1956

Consultation on Dynamic Democracy, December 27, 1956 - January 1, 1957

Consultation on the Urban Community and Urban Church, January 2-6, 1957

The Changing Pattern of the Family in India, July 8-13, 1957

Seminars on the Ethical Problems of Foreign Aid and Technical Assistance, 1957

Consultation on Communist Rule in Kerala And Christian Responsibility, August 14-17, 1957

Study Conference on a Christian Approach to Sarvodaya, October 15-20, 1957

The Church and Service in the New India (in cooperation with the SCM of India, March 1958

Caste in Church and Nation, September 1958

The Social, Political and Economic Trends in the Andhra Christian Community, October, 1958

The Christian Approach to Renascent Hinduism, October, 1958

Social, Economic and Political Problems of the U.P. Christian Community, Sept. 1959

The Christian Responsibility in State and Society in Kerala Today, October, 1959

3. Publications

The result of many of these meetings has been the production of important new literature on the task of the Church in society in India. The following is a list of books and pamphlets published:

A Socialistic Pattern of Society, Bombay, 1956
Pattern of Rural Community Development, Allahabad, 1956
Dynamic Democracy, Tambaram, 1956
Urban Community and Urban Church, Nagpur, 1957
The Communist Rule in Kerala and Christian Responsibility, Alwaye, 1957
Ethical Problems of Foreign Aid and Technical Assistance, (Bulletin of CISS, 1957)
Pattern of Family in Changing India (Bulletin of CISS, 1957)
Christian Basis of Social Concern (Religion and Society, March, 1958)

In addition, the general social study programme in India has contributed to the production of a Social Concern Series of books published by the Christian Institute for the Study of Religion and Society. A list of these books indicates their relation to many of the central themes of the rapid social change study, and in some instances they were the direct results of the study conferences and consultations. The publications in the Social Concern Series are of two kinds: (a) symposia in which Christians and non-Christians state their positions on key social issues; (b) books written by groups of Christian writers who express their common Christian mind on certain social questions, resulting from their common study and discussions.

Symposia include the following: (It will be noted that the symposia have a broad cultural base. This reflects a part of the Christian task in India, the task of joining hands with men of goodwill.)

Cultural Foundations of Indian Democracy. Edited by P.D. Devanandan and M.M. Thomas.

Religious Freedom. Edited by J.R. Chandran and M.M. Thomas.

Human Person, Society and State. Edited by P.D. Devanandan and M.M. Thomas.

Political Outlook in India Today: A Pre-election Study. Edited by J.R. Chandran and M.M. Thomas.

Community Development in India's Industrial Urban Areas. Edited by P.D. Devanandan and M. M. Thomas.

The Changing Pattern of Family in India. Edited by P.D. Devanandan and M.M. Thomas

The results of the study in India are reported in detail in the summary volume, Christian Participation in Nation Building, edited by P.D. Devanandan and M.M. Thomas and published by the National Christian Council of India and the Christian Institute for the Study of Religion and Society, 1960.

C. Indonesia

Dr. Visser't Hooft met with the Indonesian Christian Council and staff in January 1956 to discuss the relevance of the study to the Indonesian situation. Four issues for study were put forward:

a. The meaning of the religiously neutral state.
b. Democracy, Communism and national development.
c. Raising the standards of village life.
d. Problems of rapid urban growth including the approach to the industrial workers.

To help develop a programme of study on these topics Mr. M.M. Thomas visited Indonesia for four weeks (June 16 to July 12, 1956) meeting with church groups in Sumatra and in East and Central Java.

As part of its contribution to the rapid social change study the Indonesian Christian Council sponsored the East Asian Christian Consultation on the Social Goals for the New Asia, held in Siantar, in March 1957.

Mr. Abrecht visited Indonesia for three weeks in April-May, 1959, participating in consultations on social questions in Sumatra and East and West Java.

As a result of these activities a Social Commission of the Christian Council of Indonesia has been formed with General Simatupang as secretary, and Miss Tina Franz of the Christian Council staff has worked hard in promoting this work.

There have been many difficulties in developing the Indonesian study. The lack of financial resources and full time staff, the difference of languages which necessitates an expensive translation process, and the theological background of the churches in Indonesia which has not always supported interest in the Christian responsibility for society, are three factors working against the progress of this work.

D. Japan

1. Development of the Study

The Social Relations Committee of the National Christian Council assumed responsibility for the project in Japan, and this Committee subsequently appointed a special Commission of which several university professors were invited to be members. Leadership for the study has been provided by Mr. Yoriichi Manabe, Chairman of the Social Relations Committee of the National Christian Council of Japan, Mr. Kyoshi Hirai, General Secretary of the National Christian Council, and Prof. H. Kuwada, President of Union Theological Seminary in Tokyo, and one of the leaders of the Research Institute on Church and Mission of the United Church of Christ in Japan (Kyodan).

In July 1957 Dr. de Vries visited Japan for two weeks and as a result of his visit it was decided to expand the programme in Japan by holding three or four regional study conferences in the early months of 1958. Mr. Kitagawa of the World Council staff visited Japan for a month in May 1958 to help in conducting these study conferences.

The group in Japan decided to concentrate attention on the following topics:

Problems of Population, conducted by Prof. Minami of Chuo University.

Study of Religion and Poverty, dealing with the problem of mass poverty and the Christian approach to it, directed by Prof. Isomura, a Christian layman and a professor of economics at Tokyo City College.

Study of the Problems Created by Large and Small Industry in Japan.

Study of Agricultural Land Reform.

## 2. Summary of Results of Four Study Conferences, May, 1958

What has the Church to do in relation to the population problem in Japan? The discussion in the regional conferences arrived at the following points:

i. Christians must support a national policy to increase productivity;

ii. An effort must be made to realize new thinking about the pattern of living for the masses without which mere economic development will result in a further increase in population. The Church must play a decisive role in developing "responsible citizenship" to the extent that the idea of "planned parenthood" may become more widely accepted. "Birth control" per se is negligible as a means to check the increase of population, but it becomes significant the moment married couples become aware of their responsibilities toward the society in which they are living.

iii. Christians must deal with the problem of over-population in Japan as a part of a worldwide problem and appeal to international agencies for assistance, not only in terms of the increase of opportunities for emigration of the surplus population of Japan, but also in terms of capital investment to develop her marginal resources, especially in land.

Two points should be emphasized. First, the problem of population is by no means insoluble and there is no fatalism or determinism in the attitude of the Japanese Christians toward this issue. Second, Christians are becoming more aware of the necessity of political action to get at the problem of population. Christians alone cannot tackle the problem effectively. They must learn how to work and cooperate with non-Christians in national and international affairs.

Poverty and Religion. Professor Isomura's study on the problems of the poorer classes in Japan brought out many of the points of a society undergoing tremendous social change. There are large groups of people in Japan who through incapacity or lack of education or material resources fail to adjust to the conditions of an industrialized society. Subjectively they are still living in a pre-industrial society, in which they might have found a useful place for themselves.

The highest proportion of those receiving public assistance are the aged and the widows. To a considerable degree, chronic sickness and especially tuberculosis have been the causes of permanent unemployment. Also, the majority of those in need of public assistance belong to the category of unskilled labour or manual labour. Further, the study has made it clear that, once widowed, women without occupational skills are in difficulty in contemporary Japanese society. In the old days marriage was the means of livelihood for a woman, for by it she found a lasting place in the household of her husband. Today, however, the pattern is changing rapidly. The extended family is giving way to the nuclear family, so that parents cannot depend on their married sons for economic security or a young widow on her in-laws.

The Study of Large and Small Industries. According to the study conducted by Mr. Watanabe on behalf of the Kyodan's Committee on Church and Society, 99.4% of all factories in Japan employ less than 200 workers. The output of all these factories put together is no more than 44.7% of the total output of all the factories in Japan; the number of workers employed by these small and middle sized factories amounts to 68% of the total labour force in Japanese factories. The large factories - the total number of which is less than 0.5% of all the factories in Japan - employ 32% of all the factory workers and put out 55.3% of the total output of Japanese industry.

The social problems of Japanese industry are partly explained by Japanese industrial development. The industrial revolution of Japan was planned and executed by the Meiji government, which was an authoritarian oligarchy. Their method of modernizing the national economy was to exploit the old social structure of Japan. Thus the feudalistic relationship between the landlord and the serf was translated into an industrial relationship between the capitalist and the labour force. Consequently the modernization of the national economy of Japan did not bring with it a modern pattern of industrial relations or modernize the sub-structure of Japanese society. On the contrary, Japan as a nation achieved her modernization by way of re-strengthening the feudalistic and in some areas even the pre-feudalistic structure of human social relations. What can the Church say to the Christian owners of small industries? This is a point of great concern to the Church.

Land Reform. According to Professor Iijuka, who directed this study, the Japanese government is determined to enforce the principles set forth in the Land Reform policy implemented by the Occupation authorities after World War II, in spite of a number of rather serious socio-economic problems resulting from it. Although imposed from above, this land reform is the first step toward the democratization of Japanese society and, as such, its significance must be fully appreciated.

Prior to the land reform approximately 50% of the farm land was operated by tenant farmers, whereas since the land reform only 10% is. A great majority of farmers are now landowners and absentee landlordism is largely a thing of the past. This group of Japanese farmers has been greatly benefited but new problems arise:

i. The land reform law requires that no farmer shall own more than a certain acreage and, furthermore, upon the death or retirement of a farmer his land shall be equally divided among all his sons. This means that it is practically impossible for all his sons to make a living as farmers. Also, farmers in difficulties tend to sell their small belongings to a wealthy farmer and become tenants again.

ii. To combat the inheritance problem the farm is inherited by the eldest son, and his brothers move into the city seeking urban employment. Some of them may live on the farm and commute to city factories.

iii. Along with the redistribution of the farmland, modernization of agricultural techniques is radically reducing the number of farmers needed to operate the farms. The surplus farm population is being pushed out of the rural and into the urban areas.

iv. Farmers who as tenant farmers were militant fighters for their rights have, as landowners, become more conservative and tend to be indifferent to progressive movements such as a farmers' union, cooperatives, etc. They tend to acquire something of the mentality of the old landlord, being more concerned about their prestige in the community and how to demonstrate it than how to operate their farms better.

With all these problems, however, a majority of farmers in Japan today are infinitely better off than before the land reform. Farm women are extremely keen about the rationalization of their mode of life, utilizing many modern gadgets and tools. The rural population of Japan is now prospering where in the past it barely subsisted. Religious groups as well as civic and cultural groups have a new opportunity to work with the farmers because this group in Japan has a much larger margin of freedom than before.

Conclusion. We have summarized the Japan reports because much of the material only exists in Japanese. However, a fuller report in English of the Japan study will be found in the printed report The Christian Responsibility for Rapid Social Change in Japan, published by the National Christian Council of Japan, Tokyo 1959.

Since the Thessalonica conference the Committee in Japan has been increasingly active and have translated and published the Thessalonica report in Japanese, and in early 1961 in cooperation with the E.A.C.C., they sponsored a consultation on New Forms of Christian Service.

## E. Other Asian Countries

Church groups in several other Asian countries have shared in the study. This work has been encouraged through staff visits, publications, and participation in regional meetings.

### 1. Burma

A commission on rapid social change was appointed by the Christian Council of Burma. We have received no report on their work.

2. Malaya

The Commission on Social and Political Witness of the Malayan Christian Council sponsored a consultation on rapid social change in Kuala Lumpur in May 1959, to consider the problems facing Christians in the political, economic and ethnic situation of an independent Malaya.

3. Ceylon

A study group was formed in Ceylon. Mr. M.M. Thomas helped this group in the formation of a conference on the Christian in the National Life of Ceylon in 1960. Mr. Kitagawa visited Ceylon in October 1961 for a series of seminars on causes of race tension.

4. Philippines

A study group on social questions was formed in 1958. They have been especially concerned with the problems of urbanization and industrialization and have held several conferences on the responsibility of Christians in relation to rapid industrialization and urbanization.

5. West Pakistan

The Christian Council of West Pakistan also set up a study committee for these questions. This committee, formed in 1957, sponsored several consultations to consider Christian responsibility in village and urban life.

# P A R T III

## THE STUDY IN AFRICA

### A. Introduction

#### 1. Development of the Study in Africa - Staff Visits

When the rapid social change study began in 1955, Africa was very largely unknown territory for the World Council of Churches. There were few member churches and we had had little contact with the Christian Councils.

Because of the lack of previous contact with churches and missions in Africa, the first years of the study (1955-58) were used very largely for survey trips and staff visits. A listing of these visits indicates the many new contacts which the study has provided between the World Council and the Churches and missions of Africa:

Mr. Abrecht - six weeks in West Africa (April and May 1955) - French West Africa, Sierra Leone, Ghana, Liberia, and Nigeria.

Dr. van Beyma - two months' visit (February and March 1956) on behalf of the Division of Inter-Church Aid and the rapid social change study, to the French Cameroons, Belgian Congo, Union of South Africa, the Rhodesias and Kenya.

Dr. John Karefa-Smart and Mr. Abrecht - a joint visit of six weeks early in 1957 to Kenya, Northern Rhodesia, Cameroon and Ghana.

Mr. Kitagawa and Dr. Patterson (director of the Phelps-Stokes Fund) - a joint visit to Liberia in May 1957.

Dr. de Vries - six weeks (April to May 1958) in the Union of South Africa, Northern Rhodesia and Kenya.

Mr. Kitagawa - to Liberia in July 1958

Mr. Abrecht and Mr. Kitagawa - to Nigeria, May 1960 and a further contact in Nigeria, Ghana, Liberia, and Sierra Leone in December 1960.

Dr. Bilheimer - to South Africa in 1960 and to Nigeria and South Africa in 1961.

In addition, the study has received help from Dr. Oscar Lee in visits to East and Central Africa, undertaken for the World Council enquiry on racial and ethnic tensions; from M. Pierre Benignus of the Evangelical Mission Society of Paris and from members of the W.C.C. staff, including Mlle. Barot (Department on Men and Women), Mr. Philip Potter (Youth Department), and Dr. Visser't Hooft, participants in the All-Africa Church Conference in Nigeria in January 1958.

As a result of these contacts and after discussions within the Working Committee, it was decided to launch study projects in six areas: Liberia, Ghana, the French Cameroon, the Copperbelt of Northern Rhodesia, the Union of South Africa, and Kenya. Later it was possible to include Nigeria. The study in Nigeria was financed through a grant of the General Board of the Church of the Brethren.

2. Consultant Assigned to Africa Projects.

Dr. John Karefa-Smart of Sierra Leone helped organize the programme in Africa as Africa staff consultant. He began his work in June 1, 1956 and terminated it May 1, 1957, on being elected to the House of Representatives of the Legislative Council of Sierra Leone. He is now Foreign Minister of Sierra Leone.

Consultants or secretaries assigned to specific areas include the following:

Mrs. Marion Forrester, working with the Kenya Christian Council for two years. An economist from the United States, Mrs. Forrester arrived in Kenya in December 1957 for a two-year research and study programme under the auspices of the Christian Council. Her study has now been published.

Mr. Thomas Ekollo, served as secretary for the study programme in the French Cameroon.

Dr. Hollis Price, economist and President of LeMoyne College, Memphis, Tennessee. As technical consultant for the study in Liberia, Dr. Price developed the work there during a stay of four months, from September to December 1957.

Prof. K. A. Busia, formerly head of the Sociology Department served as director of the study programme in Ghana.

Dr. C.L. van Doorn, agricultural engineer and sociologist who has worked for thirty years for the Dutch Reformed Church in Indonesia, recently connected with the Church Institute of Social Studies in Holland, was consultant director for the study in Northern Rhodesia.

Prof. Herbert Hogan of LaVerne College, California, and Canon S.I. Kale, conducted the survey and prepared the report for the study in Nigeria. Prof. Hogan spent four months in Nigeria for this purpose on leave from his college.

3. The All-Africa Church Conference, Nigeria, 1958

Our study programme in Africa has influenced and been influenced by the All-Africa Church Conference held in Ibadan, Nigeria, January 10-19, 1958. This first All-Africa Christian conference brought together two hundred delegates and consultants from churches throughout Africa. Its theme was "The Church in a Changing Africa", and a number of the topics and speakers were drawn from the rapid social change study. The conference drew attention to the particular problem of land distribution. The text of the Resolution passed reads as follows:

> RESOLVED: That this first All-Africa Church Conference, held at Ibadan in 1958, believing that the land question in various countries of Africa is one of the greatest barriers to the achievement of racial peace, appeals to the World Council of Churches, in collaboration with the International Missionary Council, to investigate and report upon the question so that the churches of Africa may be able with greater knowledge, wisdom, and Christian charity, to endeavour to reach some common mind.

Unfortunately it has not been possible to follow up the work in Africa with regional or All-Africa conferences on social change. This is needed both to bring together the results of national projects, to plan broadly for the future and to stimulate new thinking.

B. Liberia

The Churches of Liberia decided to participate in the study, and with the financial support of the Phelps-Stokes Fund, the planning of a programme was begun early in 1957.

The United Christian Fellowship Conference, a body representing all churches, missions, and Christian agencies working in Liberia, assumed overall responsibility A National Advisory Council including sixty Christian leaders from all parts of Liberia was formed to direct the study of "Christian Responsibility in Liberia Today", with President William V.S. Tubman as Honorary Chairman, Mr. Charles D. Sherman as Chairman, and Bishop Bravid W. Harris as Co-Chairman. Dr. John Payne Mitchell, chief of the Immigration Department of Liberia, was named Chairman of the Steering Committee, Miss Lois Hill of the Monrovia YWCA as Secretary, and Mr. David Howell of the Monrovia YMCA as Treasurer.

The organization of the study was completed during the visit to Liberia (May 1957) of Mr. Kitagawa, and Dr. Frederick L. Patterson of the Phelps-Stokes Fund. Four study commissions were formed to deal with the following topics:

a. Impact of the West and international cooperation
b. Industrialization and urbanization
c. Village and rural life
d. Responsible citizenship

These study groups met frequently both before and during the visit of Dr. Price, the technical consultant for the study in Liberia, and culminated their work in a national consultation, December 1957. Dr. Price and Dr. Harry Richardson of Gammon Theological Seminary, Atlanta, Georgia, served as consultants to this meeting which produced the outlines of the final report. There were 105 people registered as full time participants. The Phelps-Stokes Fund was represented by Dr. Raphael O'Hara Lanier, former U.S. Minister to Liberia; Mr. Kitagawa represented the W.C.C. Their report as adopted has been published under the title: "Changing Liberia: A Challenge to the Christian" published by the United Christian Fellowship Conference of Liberia, 1959.

C. Ghana

In Africa is the symbol of the rapid change which is being sought in so many areas of the continent. Negotiations for the study were facilitated by the interest of the Christian Council and its late secretary, Mr. Peter Dagadu, and in December 1956 a plan was worked out whereby the Christian Council, in cooperation with the World Council's Division of Studies, agreed to sponsor a study under the supervision of Professor Busia, head of the Department of Sociology of the University College of Ghana, and a member of the Working Committee of the Department on Church and Society.

Work began on the study in January 1957. Three research assistants were engaged by Professor Busia to help in gathering data, and an Advisory Committee for the study was appointed by the Christian Council.

The Committee held a conference November 29-30, 1957, to review the programme with Professor Busia and the members of his reseach team. A second conference was held on the weekend of March 28-30, 1958, with representatives from all the churches and organizations of the Christian Council. At this meeting papers on the following topics were discussed: "The Church and the Political Situation" by the Bishop of Accra; "The Church and the Problems of Economic Life" by Dr. B. M. Niculescu; "The Church and Marriage and Family Life" by Rev. C.G. Baeta; "The Challenge of Bribery and Corruption in Public and Social Life" by Rev. L.H.S. Osea-Addo; and"The Church and Education and Social Services" by Mr. E. Ampene.

Professor Busia is preparing a full report on the reseach programme and on the results of the study Conference, which will be submitted to the World Council and published. In the meantime the Christian Council has followed up this concern by preparing and publishing a statement on "Role of the Christian Church in a Democratic State", issued by the Christian Council of Ghana, 1960.

D. Cameroon

The beginning of our work coincided with the establishment of several new "younger churches" in the Cameroon, which are associated in the new Comité des Eglises Baptistes et Evangeliques de Cameroon (CEBEC) and are offspring of the missionary work of the Paris Mission Society. The study was under the direct sponsorship of these churches. The Chairman of the Study Committee was Pastor Jean Kotto, General Secretary of the Evangelical Church of the Cameroon, and the Treasurer, Pastor Michel Rousseau, Treasurer of the Baptist Church of the Cameroon and a Baptist missionary from France.

2. Content of the Programme

a. The Christian's responsibility in political life (Engagement politique du chrétien).

b. The Christian role in the urban community.

c. The Christian witness in the rural community in the process of change.

A final study conference was held in Douala in September 1958. Seventy persons attended this meeting.

E. The Copperbelt of Northern Rhodesia

Our Copperbelt study concentrated particularly on the problem of social change created by the development of modern large-scale copper mining and the resultant rapid urbanization. The first investigation of the emerging social problems of the Copperbelt was prepared by a Christian survey group sponsored by the IMC Research Committee in 1932 under the direction of Dr. Merle Davis. Their report, entitled "The African in Modern Industry", described the effect

of industrialization on African tribal and rural life. It was partly because of this background of concern and reseach by the churches and missions in Northern Rhodesia that the Copperbelt was selected as an area for further study of the Christian responsibility in society.

At a meeting in June 1956 the Executive Committee of the Christian Council of Northern Rhodesia welcomed the suggestion of a rapid social change study. In November 1956 funds for this project were provided by the Phelps-Stokes Fund. In February 1957 Dr. John Karefa-Smart and Mr. Abrecht visited Northern Rhodesia for three weeks to help prepare a plan for the study.

The plan was endorsed by the Christian Council of Northern Rhodesia in July 1957 and in November Dr. C.L. van Doorn, a missionary sociologist from Holland and the founder of the Student Christian Movement of Indonesia, accepted an invitation to serve as consultant for nine months. He and Mrs. van Doorn, a social worker, arrived in the Copperbelt in March 1958. They were instrumental in organizing a programme of survey and study based around the new Ecumenical Centre at Mindola. Their report has been issued in mimeographed form and is being revised for printing.

F. Kenya

Concern for the problems of rapid social change in Kenya preceded the World Council's study, due to the initiative of Dr. S.A. Morrison, the General Secretary of the Christian Council from 1952 until his death in July 1956.

In 1957, in consultation with the Christian Council of Kenya and the Department of Inter-Church Aid of the British Council of Churches, a Kenya project was organized and in November 1957 arrangements were made with Mrs. Marion Forrester, an economist from the United States, to work on the research aspects of this assignment, which dealt with the patterns of income and expenditure in the urban families in Kenya. Under the direction of Mrs. Forrester and with the cooperation of the government, the University College in Uganda, as well as the churches, a team of investigators interviewed over four hundred African families to secure information about economic problems facing families in the growing urban communities of Kenya, their attitude towards wealth, saving, etc. Mrs. Forrester has now completed the writing up of the findings in a book which has been published by the Institute of Social Studies in the Hague.

G. Union of South Africa

In February 1956 the Christian Council of South Africa and the Executive Committee of the Dutch Reformed Church agreed to the formation of an Inter-Church Study Group on rapid social change with approximately five official members from each group, including two representatives of the Bantu churches. Dr. Brink, member of the World Council Central Committee for the Dutch Reformed Church of South Africa, and Dr. Blaxall, then former secretary of the Christian Council of South Africa, helped greatly to bring about this cooperation between the two groups. Progress was slow due to the lack of a full time secretary to promote the study and to the absence of a clear understanding between the member groups about the subjects to be included.

In March 1957 the Study Group in Johannesburg agreed on five topics and Dr. Meiring, the Moderator of the Dutch Reformed Church of the Transvaal, and Dr. Blaxall were named as co-secretaries for the programme. The five topics were:

a. The theological basis of the Christian concern for society.
b. Urbanization and the impact of industrialization.
c. Rural and tribal life.
d. Responsible citizenship.
e. The task of the Church.

The Afrikaans- and English-speaking sections submitted papers on each of the five topics from their section and collaborated with their counter-part in the other language study group to integrate the theses in one thesis, or otherwise to present them as two parallel statements. These were presented at a rapid social change study conference organized by the Inter-Church Study Group at Rosettenville in May, 1958, which was attended by twenty-five participants from eleven churches in South Africa. In the absence of Dr. Brink due to illness, Dr. Burger from the Dutch Reformed Church was unanimously elected chairman.

This was followed by a national multiracial Christian study conference held at the University of the Witwatersrand, Johannesburg, South Africa, December 7-10, 1959 on the theme of the Christian Responsibility for Social Change. This meeting dealt mainly with the effects of industrialization and economic development and the Christian concern for responsible citizenship. It was attended by 140 representatives of the all South African churches and missions, and representatives from American and European churches. The report of this meeting has been printed in a book bearing the title of the Conference (160 pages, 1960).

These studies and meetings provided some background of experience for the World Council sponsored Consultation of South African Churches meeting in Cottesloe, December 1960, to discuss the tensions within the South African churches as a result of a new period of social and racial conflict.

# PART IV

## THE MIDDLE EAST

### Introduction

A number of attempts were made to organize rapid social change study projects in the Middle East but rapid political and social developments upset all plans. The lack of ecumenical contacts with the churches in the Middle East is another reason for the slow development of the work.

In Egypt an ad hoc inter-confessional committee was formed, closely related to the Institute of Coptic Studies. Father Makary el Souriany of the Coptic Church was the convenor. Clergy and laity from the Coptic, Greek Orthodox, and Evangelical Churches, and leaders of the YMCA and YWCA participated.

Similarly, in Lebanon a study committee was set up including orthodox and evangelical churchmen, with Father Hazim as chairman.

Both study committees indicated their interest in the problems facing the Church in rural and village life. In Lebanon it was decided to concentrate attention on the general theme, "The Present Day Problems of Rural Lebanon: Recommendations for Their Solution and the Task of the Church in the Rural Society of Lebanon". The committee in Egypt also began to make plans for work on the problem of rural and village life. However, the Suez crisis, the later difficulties in Lebanon, and the uncertain situation in other areas made it necessary to cancel these plans.

During April 1958 Mr. Kitagawa visited the study committees in Egypt and Lebanon to make plans for a study conference, which it was decided to hold in Lebanon in April 1959. However circumstances again prevented the meeting from taking place.

At the Thessalonica Conference in July 1959, Dr. Musa Nasir stressed the importance of a study on the village situation in the Middle East and put forward plans for such a study, but again these could not be followed up.

Mlle. Barot and Mr. Abrecht will visit Egypt for two weeks in October to discuss new initiatives in the area of ecumenical study and action.

It is hoped that following the I.M.C. - W.C.C. integration the Near East Christian Council will have a new base for ecumenical work in the Middle East.

# PART V

## LATIN AMERICA

### 1. The Background for the Latin American Programme

The World Council has only a few member churches in Latin America and the general ecumenical situation has meant that the programme there could not be on the scale of our work in Asia and Africa. Nevertheless, the interest aroused has grown constantly and the work is now flourishing. We owe this to the labours of many dedicated young Christian theologians and laymen, especially to Waldo Cesar and Richard Shaull in Brazil and Luis Odell in Montevideo who have given very faithful attention to the work.

National work has been carried on in two areas: Brazil and the River Plate region.

### 2. The Programme in Brazil

In Brazil three national consultations have been held on the Christian responsibility in society.

The first was held in Sao Paulo, November 15-19, 1955. It was attended by 35 persons representing twelve denominations, half of the group being laymen. The World Council contributed two speakers: Prof. Hahn of the theological faculty of the University of Heidelberg and Prof. de Vries. Dr. Benjamin Moraes, a Presbyterian Church leader, was chairman of the consultation.

It was unanimously agreed to appoint a continuation committee to carry on a study programme. This subsequently was transformed into a Commission on Church and Society incorporated into the Evangelical Confederation of Brazil.

The second consultation was held in Campinas in February, 1957, on the theme, "Rapid Social Change in Brazil and the Responsibility of Our Church". Forty pastors and laymen attended this conference, and Pastor Jacques Maury of France represented the World Council.

A third national study conference was held in February 1960, and was attended by five leaders of Christian social thinking in other areas of Latin America.

The study committee is now making plans for special projects concerned with land use and the social problems of such distressed areas as the North East of Brazil. It is however handicapped by the lack of resources and by the weak situation of the Evangelical Confederation of Brazil.

## 3. Programme in the River Plate area

A conference was held in Montevideo, May 31 - June 3, 1957, to start the work there. It had as its main theme, "Christian Responsibility for Rapid Social Change in Argentina, Chile, Uruguay". This conference was sponsored by the Confederation of Protestant Churches of the River Plate, in cooperation with the W.C.C. Department on Church and Society. Reports were presented from the three countries, and the group also met in committees to consider the specific questions of Christian responsibility in political and economic life. Bishop Enrique C. Balloch of Uruguay served as chairman. At the close of the conference it was decided "to request the governing Board of the Confederation of Protestant Churches of the River Plate and the National Protestant Council of Chile to take the necessary steps to ensure in our countries the continuation of the study of Christian responsibility in areas of rapid social change."

As a result commissions on Church and Society were set up in Uruguay and in Argentina.

## 4. Spanish Bulletin on Church and Society

One of the major problems in developing ecumenical study in Latin America is the publication and circulation in Spanish of the necessary documentation. The group in the River Plate has undertaken this task with good results. They now publish twice a year, Iglesia y Sociedad, a bulletin in Spanish with important ecumenical materials on social questions, edited for Latin American readers. This has proved to be a valuable stimulus to our work, and we have hopes that we shall be able to provide a similar bulletin in Portuguese.

The same committee has also translated into Spanish and published the Report of the Thessalonica conference. The first edition has been sold out.

## 5. First Latin American Evangelical Consultation on Church and Society

A few years ago an All-Latin American Consultation on Social Questions would have seemed impossible but in view of the social developments now taking place in Latin America, the idea of such a continent-wide meeting developed quickly, especially when it proved possible to hold this meeting just prior to the Second All-Latin American Evangelical Conference meeting in Lima, Peru, August 1961.

The Consultation on social questions took place at Huampani, (near Lima), July 23-27 and was successful beyond all hopes. It brought together fifty evangelical leaders, both pastors and laymen, from 14 countries of Latin America. The chairman was Prof. Miguez Bonino president of the Union Theological Seminary of Buenos Aires. The findings of the consultation have been published and circulated throughout Latin America in a 20 page report which is divided into three parts: The Christian Responsibility for Rapid Social-Cultural Change; The Christian Responsibility for Political Life in Latin America; and the Churches and Economic Development. A translation of the findings into English has been made and published

This consultation was sponsored by the social study commissions of the Christian Councils of Argentina, Brazil, and Uruguay, in cooperation with the Department on Church and Society. During the meeting it was decided to continue this cooperation by forming a Latin American Junta on Church and Society. Mexico has agreed to become one of the sponsoring bodies, and it is expected that the Junta will be supported by other Christian Councils who may wish to share in their work. They will assume responsibility for the publication of the bulletin Iglesia y Sociedad and help to encourage Christian thinking on the problems of social change in Latin America. Their first project is to a Hemispheric Consultation on Social Change in cooperation with the Churches of North America. It is proposed to have this in the early summer of 1962. Pastor Borges of Brazil has been named president and Mr. Luis Odell the secretary of the new Junta.

# PART VI

## PROGRAMME IN THE WEST

### 1. Introduction

The rapid social change study has awakened the keen interest of Western churches and missions, though gererally speaking, they have responded only very slowly and hesitantly to the invitation to contribute their ideas and viewpoints, even on those points where they are obviously very much involved. The reason for this can be ennumerated briefly: some perhaps have felt it presumptuous for Christians in the West to discuss social change in Asia, Africa, and Latin America; the churches in Western countries have often been preoccupied with their own problems of rapid social change and have not yet seen their impact on other countries; in other instances churches in the U.S.A. and Europe are so much the captive of a particular structure of inter-church relationships that they still see the problems of Africa, Asia and Latin America only under the heading of "foreign missions". Thus, in reviewing the development of the programme in the U.S. the secretary of the American Study Commission on rapid social change declares that:

> At first there was considerable difficulty on the part of a number of American church leaders to understand the need for focussing the study on Asia, Africa, and Latin America. They were intensely aware of 'rapid social change' occurring in the United States and felt that the American churches were under heavy obligation to review their responsibilities in the light of the issues emerging in their own country... We needed to remind ourselves that this rapid social change study was devised and initiated by the Central Committee of the World Council of Churches in response to the Evanston Assembly's proposal that, in the World Council concern for social issues, attention should now be focussed on the needs and problems of the peoples and churches of Asia, Africa, and Latin America.

Gradually, however, the Western difficulties about sharing in discussion of these topics have been overcome and there is a growing interest in considering the role of the West in areas of rapid social change.

### 2. The Issues for Discussion in the West

A memorandum Issues Proposed for the Study in the West (November 1956) pointed to the difficulty in generalizing about "the relation of the countries of the West (and, of the churches in these countries) to the areas of rapid social change."

The memorandum lists four topics "on which Christian thought in the West is needed":

a. The effect of rapid social change in Asia, Africa, and Latin America on the historic relationships which have existed between these countries and the West.

b. The significance of rapid social change taking place in the West; its lessons for and its effects upon social change in Asia, Africa, and Latin America.

c. The role of the West in providing economic aid and technical assistance for the countries of Asia, Africa, and Latin America.

d. The responsibility and mission of the churches of the West in relation to areas of rapid social change.

To encourage discussion on these issues, two consultations have been held:

a. American Consultation in New Haven (USA), July 1957

Twenty-seven American church leaders attended this consultation in New Haven to consider the rapid social change study from the point of view of the American churches. In these meetings the four issues of the memorandum were analyzed and elaborated into a fuller statement of the problems before the American churches.

b. European Consultation in Odense, Denmark, August 1958

This consultation on "Specific European Responsibilities in Relation to Asia and Africa" was attended by sixty Christian leaders, including clergy, laymen, and missionary leaders from Europe together with a group of Asian and African Christians. The following topics were presented and discussed at this meeting:

i. The European churches and the political involvement of Europe in Asia and Africa: an analysis of the present situation. (This topic was divided into two parts: A. The problems of transition from colonialism to new relationships; B. The role of European churches and missions in relation to the political colonialism of nations.

ii. The social and cultural impact of Europe upon Asia and Africa.

iii. The ethical problems of European private enterprise and industry operating in areas of rapid social change.

iv. The responsibility of Christians in relation to European programmes for contributing economic aid and technical assistance to areas of rapid social change.

v. Meeting the challenge of service: the future role of the European churches in relation to government policies, the outlook of their people, and their understanding of their mission and ecumenical responsibilities.

A record of the discussion and a report on the findings of the conference have been published (in English, French and German) and widely used for study in the European churches and Christian study groups. The staff have given much time to meeting in Denmark, France, Germany, Holland, Sweden, the United Kingdom, and the United States, to follow up the interest in these topics.

A. Europe

1. Britian

The British Council of Churches organized a lay group to give its views on the issues of rapid social change. A draft statement, prepared after a series of meetings, has not yet been completed.

In May 1956 an open letter to British Baptists concerning their responsibility toward areas of rapid social change was published by a study group representing the Baptist Union of Great Britain and Ireland and the Baptist Missionary Society. This seven page statement was widely distributed in Baptist churches in Britain.

A Conference of the Scottish Churches' Ecumenical Association on "Scotland Faces World Need", held on November 23-25, 1957, sought to enquire into some of the issues raised by the W.C.C. study. Six hundred delegates from eight churches attended this meeting. It was preceded by a preparatory study on a wide range of issues concerning Christian responsibility for economic and political life today.

Many other churches have issued reports and statements on the issues of social change in Africa and Asia, reflecting primarily their concern for human need.

2. France

The Federation of Protestant Churches, through its Commission for Ecumenical Studies, appointed a sub-commission for the rapid social change study. Mr. Robert Bonnal, a layman in the Ministry of Overseas Territories, was named chairman of the Commission.

This group concentrated its attention primarily on the French-related regions of Africa. It prepared a questionnaire for use in securing information about the problems of rapid social change in these French territories. This questionnaire of fifteen pages was sent to Christian leaders throughout the French areas of Africa. The material received has been written up in a statement under the title Rapport sur un sondage d'opinion tenté en 1957 parmi les responsables protestants africains de l'Afrique occidentale et Equatoriale sous influence française (Rapporteur - Pierre Alexandre; published June 1958, 112 pages).

3. Germany

The German Ecumenical Study Committee has held four regional ecumenical conferences on "The Responsibility of Christians in Germany towards the Areas of Rapid Social Change". The most representative of these was attended by sixty pastors and laymen, and the speakers included missionary leaders, economists and sociologists, and visitors from Asia and Africa.

Three of the German Evangelical Academies have also organized study conferences on the rapid social change theme, and the addresses at these conferences have provided very helpful documentation for the study. (See especially the lecture by Prof. Baade: "Die Wirtschaftlichen und politischen Hintergrunde der westlichen und ostlichen Wirtschaftshilfe für die Entwicklungsgebiete", given at the Evangelica Academy of Locum, Hannover, in January 1957. This has been translated and published

in Background Information under the title "The World in the Year 2,000".) The Evangelical Churches campaign on Bread for the World begun in 1959 has developed very largely out of the interest in human need aroused by the study.

4. Other European Countries

Study committees on the issues of rapid social change have also been formed in Holland and Sweden. They have confined their activities thus far to the distribution of study material to interested groups in their churches and to discussions of Christian responsibility in this field. Thus the Dutch group has collaborated with the editors of the important Dutch monthly publication Wending which devoted its entire number (Vol. 12 No. 4, June 1957) to the subject of the churches and areas of rapid social change.

Following the visit of Mr. Kitagawa in Sweden two study groups were formed with the help of Mrs. A.M. Thunberg, the social secretary of the Swedish Ecumenical Council: (1) on the technical issues of rapid social change with a member of Parliament as chairman; (2) on the theological and ethical implications and presuppositions of the rapid social change project. Mrs. Thunberg has published her thesis on these issues: (Kontinente im Aufbruch, Göttingen, 1960)

5. The United States

Responsibility for American participation was lodged with the Division of Christian Life and Work of the National Council of the Churches of Christ in the USA. A co-ordinating committee was set up in the NCC, and a number of exploratory meetings were held to plan the study in the United States. This prepared the way for the consultation of American church leaders at New Haven, July 1957. This meeting completed plans for a United States Commission on the study, organized by the Division of Christian Life and Work on behalf of the entire NCCC. The Commission was chaired by Mr. Wesley Rennie, acting president of Springfield College, until recently Director of the Committee for Economic Development. The secretary was Dr. Clifford Earle, Exeuctive Secretary of the Department of Social Education and Action of the United Presbyterian Church in the United States of America.

The Commission was asked to determine the particular issues for study in the American churches and the NCCC units to be involved, to set up working groups on the issues, and to prepare and present appropriate reports to the General Board of the NCCC and the W.C.C.

This US Commission on the areas of rapid social change study held its first meeting in January 1958. In this meeting the Commission reviewed its role and requested that the questions developed at the New Haven consultation be undertaken by various working parties - mainly in the related units of the NCCC.

A major assignment has been taken by the Department of International Affairs, and a section of the World Order Study Conference held in Cleveland in November 1958 dealt with problems of American attitudes to the new nations of Africa and Asia.

Another contribution has come from the Division of Foreign Missions which dealt with the difficult questions involved in the effect of rapid social change upon the work of American churches overseas and upon the relations of American churches to the younger churches.

The Commission prepared a pamphlet to serve as a study guide for American participation in rapid social change study. Ten thousand copies of the pamphlet have been published and distributed to Councils of Churches and Councils of Church Women. The pamphlet included the questions to which American churches should be giving attention, and a section for local church activities related to the study. It incorporated many of the useful parts of the study materials produced by the World Council.

An interesting development has been the adoption and adaptation of the rapid social change study by American church groups such as the United Church Women, the Methodist women, the Presbyterian women, various student groups, and social action units of the churches.

6. Australia and New Zealand

Because of the growing importance of the relations in Asia of Australia and New Zealand, the Ecumenical Councils in both of these countries have expressed keen interest in this study, and are convening groups to work on the issues.

The National Council of Churches of New Zealand is directing the attention of the churches to the significance of the Colombo Plan and other technical assistance programmes which today express a major part of New Zealand's relationship to her Asian neighbours. The study is being greatly assisted by some Christian laymen related to these programmes by their daily work.

During 1958-59 the churches:

1. Compiled a list of about fifty Christian laymen throughout New Zealand specially interested in this field and who have some competence in regard to it.
2. Distributed to them and others relevant literature on New Zealand technical assistance including the World Council of Churches Project Papers.
3. Published a special "Technical Assistance" issue of Church and Community, the National Council of Churches' monthly paper, containing special articles.
4. A National Life and Work Conference was held in May 1959 to study proposals for further action.

# APPENDIX I

## MEMBERS OF THE WORKING COMMITTEE AND CONSULTANTS FOR THE RSC STUDY

### Committee Members

Prof. Egbert de Vries, Chairman, Director of the Institute of Social Studies, The Hague. Dutch Reformed Church.

Mr. Denys Munby, Vice-chairman. Reader in the Economics and Organization of Transport, Oxford University. Church of England.

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